3: Rasmussen--21-22 (c. 1923) 1932 Copper Eskimo
116, 115, 124

"Talks with Shamans.

My familiarity with the habits and customs of other Eskimo groups always quickly brought me into contact with the wise men of the villages; and there, as in all other cases, it was always the shamans. As regards the Umingmaktôrmiut I devoted myself especially to Hêq and his son Tatilgak; the old man was, I should say, sixty to sixty-five years old, and his son about twenty years younger. They were [22] both hunters of high standing, and their authority within the group was great. As a rule our talks went on in the presence of Netsit who, despite his 25 years, knew a great deal about beliefs and traditions; the explanation of this was that he had been brought up by an old shaman, Ilatsiaq, who up to his death had instructed his foster son 'in that which was hidden to the eyes of others.'

The information I secured from these three men has been drawn together in the following, although in all essentials their own expressions are rendered in their original form. In order to avoid unnecessary repetitions of what has already been recorded from the Iglulingmiut, Pâtlermiut and Netsilingmiut, I have included only what is characteristic of the Umingmaktôrmiut, ignoring matters that are common to them all and in any case of a more general nature."

3: Rasmussen--102 (c. 1923) 1932 Copper Eskimo
115

"In connection with the culture elements I have made a number of enquiries of the people as to whether they know or have any tradition of the following implements and accomplishments. Ths questions were answered by Tatilgaq of the Umingmaktôrmiut, Igpakuhäk of the Puivdlermiut, Victoria Land, and Ômatluk of the Kangerjuarmiut, Prince Albert Sound."